

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in **LIGHT**, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Notices of all meetings will appear regularly in "**Light**."

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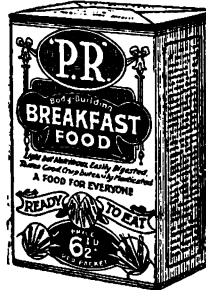
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Tuesday, March 6—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

Thursday, March 8—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, **Miss Florence Morse.** Intercessory Service in the Bureau, 5.15.

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SATURDAY, MARCH 3, 1917.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

We were recently at a gathering of thoughtful people which included several members of the learned professions, assembled to discuss various questions arising out of an important work dealing with spirit intercourse. It was significant to observe that none of the speakers denied the facts of what is called (the phrase has grown rather wearisome) "psychic investigation." But there were difficulties, even to some of those who were familiar with the subject on its intellectual side. The new revelation was in some respects wanting in dignity. It had to do with much which repelled the educated and refined mind. We seem to remember another great Revelation against which its contemporaries urged a similar objection (we make the comparison with all reverence, convinced of the shining reality which is at the core of Spiritualism in spite of its ungainly accompaniments). Its Founder, who associated with the common herd and even showed a partiality for their company, was denounced by the ecclesiastics of His time as a person of no scholarship or breeding, a brawler and an associate of the "riff raff." If there was in those days any equivalent of the saying that "a man is known by the company he keeps," it was no doubt quoted with much unction by the Pharisees. But He knew who were the most ready for His ministry, who would hear Him gladly, for He had that wisdom which is to the worldling foolishness. There is still a great deal for some of us to unlearn; many treasures of the Spirit are kept in earthen caskets.

* * * *

Of course the lower phases and methods of spirit intercourse have no essential connection with it. They are a "regrettable necessity" because of the spiritual blindness and deadness which have descended on the race. All the purest evidences of a spiritual world and of spirit ministry come through the interior channels of the enlightened understanding which may be quite destitute of scholarship and "culture." That is their normal expression. But they have to take abnormal forms to make any convincing appeal to the majority who can only be approached by way of the senses, and to whom any communication regarding the nature of the life to come has to be put into physical terms if it is not to be quite meaningless. The complaint of some—it is urged occasionally by well-fed men pathetically dependent upon fleshly comforts—that they are disgusted by the prospect of a future life which seems to be more or less a replica of this, sounds extremely droll. But to us it conveys a sign of grace. Such men have found something hollow in the life of the flesh, and yet have not discovered

that the higher life after which they aspire may be lived, in some measure at least, here and now "though in the body pent." And as regards the hereafter, whether their external surroundings be "materialistic" or not, they may safely trust the universe to provide that which is best. It will give them all for which they aspire—when they deserve it.

* * * *

Dr. Crawford's researches, as outlined in his recently published book, "The Reality of Psychic Phenomena," take us into the realm of the ultra-physical, as they are concerned with matter in an extremely attenuated form, derived from the medium and sitters, and acted upon by nervous or vital forces controlled by discarnate intelligences. It is this association of mind with radiant matter that is so instructive and significant, as we seem at last to be in a position to bridge the gulf between matter and spirit and to arrive at a scientific explanation of some of the anomalies and perplexities of the séance-room. One can begin to understand now why the mental attitude of the sitters counts for so much in a sitting, as it has a direct influence upon the radiation and condensation of the finely divided particles drawn from the circle and utilised in the production of physical phenomena as described and explained in Dr. Crawford's remarkable little work. This action of mind incarnate upon matter is a common experience of our everyday life. An article of food, however nutritious it may be, if it offends the eye or palate, will prove less sustaining than one of inferior quality that is relished. Muscular effort, again, is largely dependent upon the mind's attitude towards the object to be accomplished.

* * * *

Here, perhaps, we may be permitted to quote from Professor R. Blondlot's Notes on the "N" rays, communicated to the Paris Academy of Sciences. He says:—

A peculiarity of the "N" rays is their power of intensifying the glow of a small electric spark or a minute gas-jet when a pencil of the rays is allowed to impinge upon it. Another effect of the "N" rays is to increase the phosphorescent glow of a screen already rendered phosphorescent by exposure to sunlight. In observing the screen perfect silence must be maintained at first, in order that the less luminous portion may be distinguished. After a time if one speaks aloud or whistles, or if a knife or a slightly bent stick or a clenched fist be brought near the cardboard all the spots of the specially prepared paint will become distinct and more luminous.

Again, Dr. Kilner in "The Human Atmosphere" describes several experiments which he made in order to investigate the effect of will power upon the aura. He claims to have obtained direct evidence in several instances not only of a modification of the shape of the aura by the willing of rays from the throat, shoulders and breast of the subject, but of the inducing of changes of colour in various predetermined places. It is suggested that the auric vibrations are entirely outside the visible spectrum, as otherwise they would have been detected by persons of good eyesight, and it would not have been left to clairvoyants to recognise their existence. Kilner, like Blondlot,

made use of screens, but subsequent inquirers have found it difficult to repeat his experiments. It is possible that his results may have been influenced by physiological as well as psychical conditions.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 22nd, 1917,

When AN ADDRESS will be given by the

REV. F. FIELDING-OULD, M.A.

(Vicar of Christ Church, Albany Street, N.W.),

ENTITLED

"IS SPIRITUALISM OF THE DEVIL?"

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on April 26th by the Rev. J. Tyssul Davis, B.A., his subject being "Art and the Other World" (with lantern illustrations).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, March 6th, Mrs. E. A. Cannock, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday *next*, March 8th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "John of Patmos," the fifth of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday *next*, March 9th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday *next*, March 9th, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "The Problem of Prophecy," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is *strictly confined to Members and their personal friends*, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

THE LAWS OF THE HEAVENLY CITY.—The city has no law for those who are perfect in love, for love fulfils all law; perhaps this sounds to you a paradox, but it is true, and proves to the letter that which is written: "As a man thinketh in his heart so is he," for many are imperfect in Christ-love when they arrive from earth, though steeped in their Church's doctrine, and these find many laws here, such as, "I must not force my theological views on others," for here there is no theology; and again, others see written over the doors of their homes: "No time for gossip here." Here no one is bolstered up with a false character, for only truth can inhabit the city, so no one has a character to lose. The more perfect one is in love, the nearer one's home is to the King's palace, which is in the centre of the city, as I have before told you.—"The Invisible Near City," by A. B. O. W.

"THE REALITY OF PSYCHIC PHENOMENA."

SOME REMARKS ON DR. CRAWFORD'S NEW BOOK.

BY SIR OLIVER LODGE, F.R.S.

I wish to congratulate Dr. Crawford on the opportunities which he has had of investigating certain psycho-physical phenomena with care and precision, and on the use which he has made of those opportunities. He has succeeded in making many of the observations which I was myself anxious to make, in the case of Eusapia Palladino, and has answered some of the inevitable questions which arise.

That he has been enabled to do this through the kindness of the Goligher family, who, in the interests of investigation, have allowed such a continuous series of experiments to be made, is a cause for gratitude. The chief peculiarities of this noteworthy case are the dependableness of the phenomena and their subjection to control, which have evidently been quite exceptional; and I think that Dr. Crawford has been wise in concentrating on one simple thing, namely, the untouched movements of a wooden object, and in trying to get the conditions of that phenomenon thoroughly analysed.

I have myself considered this kind of movement as due to a sort of physiological extension of the normal muscular powers of a human being; and so did Professor Richet, who gave me the opportunity of seeing them many years ago. I then described some of them as suggesting a rigid rod extending from the medium to the thrust object. Professor Richet called these weird things *ectoplasms*, and puzzled over them as a physiologist. We did not associate this sort of thing with Spiritistic ideas: it did not appear necessary to do so. I am therefore rather struck with the concluding paragraph in Dr. Crawford's Preface, where I find that although the phenomena chiefly emphasised are so simple and mechanical, he frankly volunteers a statement about what has come to be his conviction about their ultimate source. In what I have to say I shall not touch on that aspect of the subject, but shall attend only to the mechanical and material side of things.

It is clear to me that Dr. Crawford has justified his contention as to the locality of the main reaction during the levitation of an object, that is to say, that the weight of the levitated table is transferred to the medium; a conclusion which to a sceptic will seem, of course, the obvious one.

The locality of the reaction was a thing I specially wanted to examine in Eusapia's case; but Miss Goligher differs from her in being docile and able to sit still while the phenomena are occurring. Consequently the difficulty of weighing a live animal, to which I have often referred (see, for instance, "Raymond," page 293), does not apply in Miss Goligher's case, and the reaction can be clearly traced. I confess I had thought it most likely that the reaction was on the floor; and I am still surprised that none of it is on the floor.

But it will be remembered that Dr. Crawford finds that if a scale-pan put below the table is at a height of about a foot, then there is a very considerable downward pressure on it—considerably more than the weight of the table. In that case there must certainly be a pressure on the floor. This is an odd result, in the light of the other observations; and when that pressure occurs it would seem to necessitate a diminution of the force which the medium's weight exerts on the platform of the weighing machine on which she sits. But, so far as I remember, no such diminution of apparent weight was recorded.

Dr. Crawford will, of course, see the point instantly:—viz., that if the reaction on the floor-balance was 30lb., and the table weighed 10lb., the medium ought to have appeared lighter by 20lb.

My first question, then, is whether this was ever observed.

My second question relates to the extra weights which were sometimes placed on the table—either by a man sitting on it, or by his trying to hold it down. In that case a great excess of weight should have appeared on the medium, or else a considerable reaction on the floor. I do not see that either of these things is recorded. I should have thought that it would

have been desirable to have a half-hundredweight and other weights available for loading the levitated table—reading the weighing machine each time, and also the floor scale-pan. Some flanged table-covers of sheet lead might be convenient.

Moreover, when a man is sitting on the raised table, if there is still no reaction on the floor, there must be a heavy turning moment on the medium's body, sufficient surely to tilt her off the weighing machine. Indeed, even when there is no such violent force applied, the bending moment due to the weight of the table would seem worthy of attention; and it is desirable to know whether the human body sustained the whole of it, or whether some of it was applied to the standard or other part of the weighing machine.

Again, there is the curious experiment when the table is inverted on the floor, and a man finds it difficult to lift. That effort would seem to necessitate an almost complete levitation of the medium; unless the reaction was really on the floor, as by a kind of glue.

I will not refer to other matters at present, except to call attention to what may seem to be slight inconsistencies, which, no doubt, can easily be explained.

On page 82 it is said that the table had a lower leaf; whereas nothing had been said about that before, and it does not appear in the diagrams. On page 93 a picture of such a table is given, and it is evidently a different table from that represented in the diagram on page 67; indeed, it is said—though perhaps not clearly enough—to be different. But then on page 127 the table is said to possess wooden bars near the floor, to strengthen the legs; though those bars do not appear in any of the diagrams.

Hence, in spite of the scrupulous care taken to describe all the circumstances, there remains some uncertainty in a reader's mind as to the exact kind of table used. In a case like this a photograph of the table would seem to be more important than a photograph of a scale-pan or spring balance.

I only mention these things because I can perceive how anxious Dr. Crawford has been to record every circumstance, however trivial, that either could or might be supposed to have any influence on the result; and the object of this communication is (1) to show interest in the record, and (2) to enable Dr. Crawford to amplify it in one or two places, as doubtless he can from his already obtained facts.

F. W. H. MYERS' DEBT TO PSYCHICAL RESEARCH.

We take the following from a sermon by Dr. J. Fort Newton, reported in the "Christian Commonwealth" of the 21st ult. :—

Ask the next man you meet if he believes in life after death, and he will no doubt tell you that he does. But does he? How few really believe it at all. For most of us it is little more than a filmy mist floating on the surface of the soul, unless some deep woe has forced us to face it. Many, like Kant, live "as if" immortality were true—which is one way to win faith—but few realise it as a fact commanding conviction. What it means to have a real assurance of the deathless life may be seen in the life of the late Frederic Myers, who, by the way of psychic research, came to certainty with respect to it. With the manner by which he arrived at assurance we have not now to do, but with its influence upon his life and character. His friend William James gave this testimony, and it makes one wistful to read it: "Myers's character grew stronger in every particular. Brought up on literature and sentiment, something of a courtier, passionate, disdainful and impatient naturally, he was made over again from the day when he took up psychical research seriously. He became learned in science, circumspect, democratic in sympathy, endlessly patient, and, above all, happy. The fortitude of his last hours touched the heroic, so completely were the atrocious sufferings of his body cast into insignificance by his interest in the cause he lived for. When a man's pursuit gradually makes his face shine and grow handsome, you may be sure it is a worthy one." What a transfiguration, what an emancipation from the tyranny of days by a faith that had become for him a fact!

"Out of sight, out of mind!" says the old saw, but no saw ever cut so clean across the grain of honest truth as this; "out of sight" if you wish, but never "out of mind"—the subconscious holds us to our past every time.—"Manual of Hypnotism," by H. ERNEST HUNT.

THE LATE W. J. COLVILLE: A TRIBUTE.

By STANLEY GORDON.

I read with deep regret in *LIGHT* of February 17th of the transition of Mr. W. J. Colville. He has now entered upon the fullness of life that awaits the faithful and the brave, but I mourn the loss of so valiant a worker in the vast field of spiritual emancipation.

For many years it was only at rare intervals that it was possible for me to come into contact with mediums. Mr. J. J. Morse, now editor of "The Two Worlds," was the first medium I ever heard speak in trance, and he it was convinced me of the reality of psychic phenomena. About eight years afterwards I happened to be in London, and as I saw that Mr. Colville was advertised to speak, I attended a series of lectures delivered by him. The lectures were remarkable in their way. His grasp of difficult subjects was surprising in so young a man. That was in 1886. He would then be about twenty-nine years of age. But it was when I met him privately that I was more than astonished at the wealth of his learning. I had then taken my degree at the University, and was fortunate enough to be Medallist in the Class of Ecclesiastical History.

In his normal condition at that time, Mr. Colville was a fairly well-informed young man. He had been attracted to Father Ignatius in his youth, and that was a link between us. But on the whole I felt that I knew as much as he did on most subjects. When, however, he passed into the trance condition, which he did with the utmost ease, he became a transformed man. His knowledge of Church history simply astonished me. I questioned him about the Church Fathers, the gnostics, the various Church controversies, and he seemed to possess the most intimate acquaintance with all these subjects. But when in his normal state I mentioned any subject connected with early Church history, he appeared to know nothing about it. This left an indelible impression upon my mind.

I can well recall a happy afternoon we spent together on Hampstead Heath, and that in the evening afterwards he simply went to the piano and, after playing a few notes of music, summed up all the events of the day in a beautiful poem. It was Primrose Day, and he paid a fitting compliment to the memory of Beaconsfield. My brother, who was present, was so astonished that he said to me afterwards, "That man is a genius!" I knew that there was a deeper explanation.

Only once again did I ever see and hear him. Our paths lay far apart. But some years ago I heard him deliver a lecture in the rooms of the London Spiritualist Alliance. He had become grey and somewhat worn in appearance.

I have never seen his name or read his various messages without recalling those early days of fellowship. This world is poorer through his transition. His undoubted gifts were freely given to the cause of the higher emancipation of the human mind. He was one of the pioneers of that era which is yet to be. Many will cherish with gratitude the memory of this brave and good man, who so fearlessly faced the world as the ambassador of the truths of spirit communion, and of the reality of that life upon which he has now entered.

PROFESSIONAL MEDIUMSHIP.

Miss H. A. Dallas writes :—

I wish to endorse strongly the remarks made in Lady Mosley's letter. I am sure that the advertisement sheet tends to lower respect for the subject which *LIGHT* so ably presents. I have long wished to see this sheet abolished. I would like also to support the suggestion that a register of the names and addresses of genuine and reputable mediums shall be kept at the office of the Alliance for the information of inquirers.

SIR ARTHUR CONAN DOYLE.—We are pleased to be able to state that Sir Arthur Conan Doyle, after finding that he would be unable to address the Alliance on the 22nd ult., kindly offered to do so later in the present session. In view, however, of the fact that the remaining available dates are now filled, we have asked him to postpone the fulfilment of his offer until the autumn session, a request with which it is anticipated he will be able to comply.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 3RD, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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THE "SPOOKERY" CAMPAIGN.

It is a difficult matter to write with anything like judicial calmness concerning the wholesale attacks now being made on mediumship. It is not easy to argue against a bludgeon, applied indiscriminately to everything, good, bad or indifferent, that relates to the subject of spirit intercourse. When the hostile section of the Press—for there are reputable journals which take no part in the campaign—replies to every protest with a yell of "Spooks!" when misrepresentation, falsification and suppression are resorted to without shame or scruple, the impartial observer knows what to think. The communications which LIGHT has received from persons of intelligence and standing in the community reveal the fact that there are many who, having little or no knowledge of our subject, are yet beginning to think there must be some reality in it, else why, they ask, should its enemies employ such tactics? They do not like journalism of the "kitchen area sneak" order (we take the phrase from the letter of a veteran soldier who bears a well-known name). But let us keep an even mind. The present troubles are an inevitable part of the great change which is coming over the world. We have not a word to urge in defence of "fortune telling" when the phrase is limited to those banal and mischievous abuses which Spiritualists themselves have by far the greatest reason to deplore and discourage. There are social pests and harpies practising their arts and crafts in the name of psychic science; but there are also honest and reputable mediums. And "fortune telling" is becoming a phrase that will presently be rendered ridiculous by reckless and indiscriminate use. Foretelling the future, or professing to foretell it (for prophecy is a very fallible affair), in return for a fee, is a legal offence, but its moral turpitude does not strike us as being greater than certain forms of mean-spirited conduct which carry no penalty beyond the condemnation of the decent-minded.

Against the religious aspects of Spiritualism the law brings no charge; against the scientific study of psychic phenomena it has had nothing to say, so far. Spirit communion in the home circle (especially those hallowed phases of it to which Tennyson and Longfellow so beautifully refer) has never brought those who practise it to the police-court. But a medium who offers to the public consultations for a fee runs the gravest risks, however genuine he or she may be. There are a multitude of things to be said on both sides of this question of professional mediumship (we fancy we must have heard every one of them during the last few weeks!) but that question need not be discussed just now. We have to consider the general situation. It is quite easy to grow excited, but excitement and indignation will not help us so much as a calm survey

of the position, a firm resolve to stand by every vital principle concerned, and a quiet refusal to be frightened. The true issues will clear themselves as the strife proceeds. At present they are overlaid with catch-words, prejudices, preconceptions, misconceptions—every kind of confusion that ignorance, malice and perversity can import into the question. The *ad captandum* argument—the appeal to the mob—is so old a device that one would suppose it to be out of date. As a matter of fact, we are confident that it is, and that the people who employ it are under-rating the intelligence of their public. It is curious, by the way, to note that some of the papers which are deriding "spookery" continue to publish seriously accounts of dreams, hauntings, apparitions and other supernatural happenings. It looks like a desire to "hedge"—to make the best of both worlds! Consistency, we have been told, is the hobgoblin of little minds. Still a thing cannot be false and true at the same time.

As to the persecution mania, there are signs that it is being overdone, and that the opponents of the truth of spirit existence and spirit return will in the end over-reach themselves. "Spooks" as a phrase may be pushed too far, and already thoughtful people who were at first disposed to side with our assailants are beginning, like Hervey, to "pause and ponder." They remember the religious persecutions of the past, and are now asking themselves whether the sensation-mongering scribes, the dullards and *fidneurs*, can really be better authorities on a subject they have never studied than the array of brilliant minds who, after many years of study and experiment, have testified to its reality, and thus confirmed the position of a movement which now counts its followers by thousands in England alone.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 5TH, 1887.)

Mr. Eglinton reached St. Petersburg on Sunday, February 13th. . . . On the evening of Friday, February 25th, Mr. Eglinton gave a séance to the Emperor and Empress, their Imperial Highnesses the Grand Duke and Duchess Sergius, his Imperial Highness the Grand Duke Vladimir and their Imperial Highnesses the Prince and Princess Oldenburg. The success was perfect, and their Majesties were greatly gratified.

M. Aksakoff has endowed the St. Petersburg University with a large sum of money for a scientific scholarship in memory of his late friend, Professor Boutleroff [the great Russian chemist who obtained successful results in psychic photography].

The improved tone in the comments of the public Press on occult matters is accentuated by the conspicuous exception of the "Saturday Review." This erudite journal has come upon "The Babylonian and Oriental Record," and is exercised as to the Babylonian idea of a soul. It is like, our contemporary fancies, "to the first figure of a man which the first boy that passes scrawls with a piece of chalk on the first wall he meets." "Meets" is good. "Walls that I have met," may be commended to the editor as a good title for future use. "Here we see a human figure, more or less, with an umbrella head, sitting down on a rail." What, I wonder, is a "more" human figure? More human than what? than the writer, or than an umbrella? This is the sort of stuff that occupies a column of what was once one of the brightest and keenest of journals, now fallen to this doph of folly. It would seem as if the writer really did not know the significance of what he calls "the crooked handle of an umbrella" instead of "a head in a hat" in these Babylonian drawings. Their study, he concludes, "offers a fine field for recreative conjecture"; and also, I may add, with the "Saturday Review" before me, for inane fooling and vacuous stupidity. Surely if it be necessary to make a certain amount of "comic copy" to relieve the general dreariness of the "Review," something better than this might be devised.

—From Notes by "M.A.(Oxon)."

THE COMING OF A GREAT TEACHER.

DR. POWELL ON THE EXPECTATION OF SCIENCE, WITH
SPECIAL REFERENCE TO PSYCHIC INVESTIGATION.

In the series of lectures now being delivered at the Queen's Hall, under the auspices of the Order of the Star in the East, the central theme is the Expected Coming of a Great Teacher. On Thursday evening, the 22nd ult., Mr. Ellis Powell, D.Sc., LL.B., contributed to the series a remarkable paper on "The Expectation of Science, with special reference to Psychic Investigation."

LADY EMILY LUTYENS, who presided, gave an able *resumé* of the preceding addresses by Mrs. Despard, Mr. Ebenezer Howard, and Mr. T. Greathead Harper, and remarked that Dr. Powell's views, as those of a man who combined a practical experience of the world as editor of a daily newspaper with an extensive knowledge of psychic subjects (a combination not often found), would be of special interest to them.

DR. POWELL said that one of the most fruitful of the many psychic upheavals in the history of mankind was the birth of Christianity. The advent of its founder was signalled by a general expectation throughout the Roman and Greek worlds. When it came, however, it assumed a shape entirely different from that which the eager anticipation of mankind had framed. To-day there was the same almost universal expectation of some mighty advent, and in a myriad hearts sprang the hope that we were on the verge of a new revelation. He proposed to offer from the scientific side some hypotheses, bold but reverent in regard to the guises in which the new Unveiler was likely to come.

The lecturer then referred to the way in which the beliefs, convictions and habits of our ancestors are going one by one into the great melting-pot of world evolution to emerge completely transformed and transcended. In this connection he quoted a very fine passage from Froude descriptive of the passing of medievalism as it appeared to Henry VIII. and Cardinal Wolsey :—

... The paths trodden by the footsteps of ages were broken up; old things were passing away, and the faith and the life of ten centuries were dissolving like a dream. A new continent had risen up beyond the western sea. The floor of heaven, inlaid with stars, had sunk back into an infinite abyss of immeasurable space; and the firm earth itself, unfixed from its foundations, was seen to be but a small atom in the awful vastness of the universe. In the fabric of habit which they had so laboriously built for themselves, mankind were to remain no longer.

"We also," said Dr. Powell, "are in the vortex of a world change. The faith and the life of twenty centuries are dissolving like a dream." Whole sciences, bright realms overrun and subdued by the restless and intrepid human intellect, exist where in the sixteenth century there was nothing but blank ignorance."

After giving various instances of the great fields of knowledge and discovery which had been explored so that mankind had an infinitely wider range than its ancestors, Dr. Powell referred to the greater intimacy which prevailed concerning the laws governing the phenomena of human life. When Thoreau was asked if he did not feel lonely in the world, he exclaimed, "Lonely! Why should I feel lonely? Is not our planet in the Milky Way?"

Dr. Powell then entered upon a fascinating speculation concerning the mysteries of light. There were stars so remote that the beams of light which left them in Shakespeare's day, travelling at the rate of 200,000 miles a second, had not yet reached us. He suggested the probability that in the higher conditions of human life on extra-mundane planes it would be possible to see the great tragedy of the Crucifixion and other historical scenes being enacted, since those great spectacles were all present in the various degrees of light-transmission. Thus, were it possible for a spectator in some remote star to survey the earth minutely to-day, he would see it as it was centuries ago.

The lecturer went on to trace the unfolding of the course of evolution by which man had risen from being the blind and

obedient creature of God to an active recognition of the laws and purposes underlying creation, and a co-operation with the great Director of evolution. The Mighty Tactician was showing us more and more of the secrets of the mechanism and offering us an incessantly enhanced intimacy of collaboration with Himself. "No longer do I call you slaves, for the slave knoweth not what his lord doeth, but I have called you friends" (John xv. 15), and in the intimacy of friendship—nay, of sonship—a larger and ever larger proportion of policy and purpose was disclosed. That process which had lifted life from its humblest beginnings up to such a piece of work as man was but another name for the workings of the Divine Mind :—

A fire, a mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

In the speaker's view the new revelation meant a closer and more intimate co-operation between God and man, and in no sense was it a supersession of Christianity. On the contrary, he believed it to be a restatement or reinterpretation of the fundamental truths of Christianity in a more evolved form, so as to square with the intellectual advancement and achievement of the age, which would carry Christianity to acquisitions inconceivably more splendid than any it had achieved. The truths were there—all scientifically and psychically sound. What was required was a more adequate and more widely encircling interpretation. Christianity had never yet had a fair chance in the world. Inscrutable Wisdom chose to establish it largely through the instrumentality of ignorant and simple-minded men. Then, as now, psychic gifts were easier to develop and utilise in simple souls than in the highly intellectual. But, unhappily for Christianity, within a few centuries Constantine discerned its usefulness as an instrument of political chicanery. From that time Christianity had been almost ceaselessly employed in Europe as part of the elaborate machinery with which monarchs and politicians had deluded their subjects into submission to every species of exploitation and delusion. (Applause.)

Christianity had been reproached for the crimes and intrigues of kings and statesmen as if it had been their inspiration instead of being their cat's-paw. They professed it with their lips, and repudiated it in their laws. "Christianity," said Chief Justice Hale, "is part of the laws of England," and Chief Baron Kelly declared that the Christian religion "is part and parcel of the laws of the land." But Christianity was before all things a psychic religion—a faith which taught and enforced the existence of intelligences on higher planes of life than ours, over whom death had no power, and with whom we could communicate, and by whom we could be influenced and encouraged. But the law of England declared that no such intelligences or communications existed, and any person who pretended that they did was a rogue and a vagabond. (Laughter and applause.) "Prove the spirits," said Christianity. "If you do, you go to prison!" replied the law, and sent the most ignorant policemen to arrest the most delicate psychic in order that he or she might be placed in the dock before a magistrate who did not understand the merest elements of the science upon which he professed to adjudicate. This political exploitation of Christianity had fooled the world for well-nigh two thousand years.

"The time has come" (continued Dr. Powell) "to see Christianity as it is, and not as scheming monarchs and politicians have striven for their own sordid ends to present it. Rejuvenation and regeneration will be all the more ardent if some Great Unveiler should come amongst us just at the moment when all the tinsel is falling off the humbugs and gewgaws of the world."

The lecturer then turned to the depth and beauty of the lesson drawn by Jesus from the lilies of the field—a teaching the pathos and consolation of which had touched countless millions of human hearts. Darwin, while pointing out that

"flowers rank amongst the most beautiful productions of Nature," had gone on to show the wonderful part they played in the great economy of Nature, a mighty scheme before whose marvellous order and precision—the outcome of a transcendent Intelligence—the mind recoiled in awe and admiration. Psychic science now told us that the flower had a conscious life, that Emerson was not wrong when he said that the trees in his garden welcomed his return and looked the brighter for it. Paley defended the existence of the Creator by the argument from design, based on the construction of a watch. The argument from the watch had long been superseded by the argument from the flower. When the intellectual standard of all Christendom was rising so fast, might we not in the profoundest reverence look for another teacher—not one who should cancel, repudiate, or obscure the sacred and venerable truths of the past, but one who should put us on the track of new interpretations, as far above our comprehension as the twentieth century lesson of the lilies was beyond the intelligence of the Saviour's audience in the days of long ago? Science saw the signs, but what the world expected was a new and supreme Interpreter of the things signified. Thirty years ago it would have been difficult to affirm that Science recognised a mystery, almost a sacramental mystery, behind the life and body of man. But in the presence of the awful phenomena of the last two and a-half years, that attitude had been profoundly modified. We were seeing all the problems in a new light. For the first time in man's history his knowledge as distinct from his faith told him that he was compassed about by a great cloud of witnesses. The alchemist's search for the Elixir of Life, the Philosopher's Stone, and the Transmutation of Metals certainly started us on the road which led ultimately to the beneficent studies of modern chemistry. "What if our psychic science is the first groping in the direction in which humanity is destined soon to travel? What if the voices which we hear from the Beyond are the forerunners of the Great Unveiler already on his way to us?"

Dr. Powell next advanced an argument from what Drummond called the arrest of the body—that is to say, that *physically* man has reached his best and cannot develop further. How striking it was that just as we reach this stage of evolution with the inorganic and organic behind us, the points of contact between us and the psychic planes should become so numerous!

We need not imagine our great Unveiler as manifest in the Flesh. God manifest in the Flesh was, if we may say so with all reverence, a necessary concession to a world which had to be reached through physical media, through physical phenomena, through teaching largely illustrated by physical analogies and based upon physical laws. The suffering Life, the agony, the betrayal, and the supreme sacrifice, were all largely physical in their appeal to mankind. Even now, as our three-hour services on Good Friday testify, there is no cessation of the appeal to the devotion and gratitude generated by the spectacle and memory of physical suffering. *Spiritually* adequate such an appeal cannot be. But I conceive that the increasing revelation of the super-organic and the psychical may bring us an Unveiler who is himself super-organic and psychical. As we exhaust, so to speak, the science of the seen, we approach nearer to the subtler energies of the Universe, the ineffable Mystery of the Unseen. If the Second Adam manifested in a physical frame, the Third Adam may possibly inaugurate a psychic era by a revelation from an entirely non-physical source. There may be no enshrinement in the flesh at all. The revelation of the First Person of the Trinity was made to the world almost entirely through His works. Men sought Him and imaged Him, in various guises as they searched—"if haply they might feel after Him and find Him," as St. Paul says, "though He is not far from each one of us." No man hath seen God (the Father) at any time, though He who was the brightness of His glory, and the express image of His Person, said that "he who hath seen me hath seen the Father"—had seen Him, that is to say, in the revelation of His Son. But this revelation of the Second Person of the Trinity was limited and conditioned by the material environment to which He descended, and amid which He functioned. What if the Third Person of the Triune Godhead, thus far hindered, if not entirely excluded, by our terrestrial materialism from functioning among us as He would desire, should find, in a regenerate world, the apt recipient of a revelation so lofty that it has been hitherto impossible to declare or convey it? The tendency towards psychic develop-

ment now so plainly observable, needs a guide, so that the psychic entity may be the more closely adapted to a psychic environment. Such an adaptation would, in such circumstances, be a condition of progress; and a revelation directed to that end, a revelation unconditioned, unhampered, unrestricted by the physical and the material, would represent for humanity such a message as has never yet gladdened the heart of man, during all the millions of years of his struggle upwards from a dumb and degraded animalism into a hope which his heart can feel, though his lips can frame no words that give it adequate expression.

Dr. Powell's address, which was of great eloquence, drawing on the highest science, philosophy and literature of the day and showing a wide range of thought, was heard with intense interest throughout, and the present report can do little more than touch some of its leading points. In the course of his peroration, the speaker said:—

The time is ripe for an advance along the whole line of civilisation. Humanity only wants the authoritative command, and every analogy, every precedent, every anticipation, every achievement, is pregnant with suggestion that it will not have to wait long. Even the notes of preparation, of patience and of sacrifice which are sounding all around us seem to blend and harmonise with the psychic expectancy that thrills our spirits—the searchlights, the vigilance, the deepening sense of personal and social responsibility, the solemn recognition of some mighty finger writing our destiny upon a scroll already blazoned with the fiat of Eternal Law, and, above all, the realisation that a sacred fire which only flickered on our national altars three years ago is now bright with tongues of vigorous flame—a signal and a beacon to all mankind.

TIME AND THE HOUR.

BY THE REV. F. FIELDING-OULD, M.A.

St. John had a vision of a mighty angel standing with one foot on the land and the other on the sea, who lifted his hand towards heaven and swore by the Eternal that there should be *time* no longer. Spiritualists have as a rule a much clearer realisation than other Christians of the immensity of the destiny which lies before the children of earth. While the latter see the curtain rising on a final and imminent transformation scene, the former see a ladder of light reaching through endless gradations, spheres, states and realms until even the imagination faints and fails. Conditions will be entered, principles assimilated, laws encountered and obeyed of which we have as yet not the faintest conception. What will *life* mean to us when we enter the heavens of contemplation? How will *love* in such a condition express itself? How will *worship* react upon a soul which stands enraptured in the uncreated fire of the Divine? There shall at quite an early stage be no more time, but there must, it would seem, be succession of events; for to God alone, who has no past or future, are all things eternally present. Succession of events in some sense constitutes time. But it may be that such time is ignored, unnoticed and of so minute an importance that it may be said not to exist.

Here we fit all things in between the two fixed points of life and death, and time to an hourly perishing material body is a real thing which must be reckoned with. But conceive a state where these things are not, where there is no growing "old," and no decay, and where *eternity* stretches without a check or break before the exulting spirit. Time, as we know it, would be eliminated, mere duration would have become a triviality. We shall no longer measure our lives by hours and years, but by experience, achievement and intensity of thought. When we go to the seaside for a holiday, how quickly the sunny, uneventful days smile themselves away; "how rapidly the Sundays come round," we say. But when we return home, in one day of anxious, strenuous work we live "longer" than we did in all those lazy weeks. "Ah," says the soldier, recounting his adventure, "I lived a lifetime in that moment!" and so he did. The oldest man in England, who is he? The tottering invalid who for a century has never been out of his native village? No, the "oldest" man in England—well, shall we say Mr. Lloyd George? The world has lived a century in the last

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SOCIETY WORK ON SUNDAY, FEB. 25th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King's address on "What is Spiritualism?" was of great service. With power, point and lucidity he showed the true beauty and religious and moral power of Spiritualism.—At 77, *New Oxford-street, W.C.*, on Monday, the 19th ult., Mr. A. V. Peters described spirit friends to members and associates. Mr. George Craze presided at both meetings. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, *Pembridge Place, Bayswater, W.*—Dr. W. J. Vanstone gave an address on "The Radiant Spirit Within," and Miss McCreadie spoke on "Steadfastness." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave very fine addresses, her subject in the evening being "Judgment." Sunday next, morning, service for our fallen heroes; evening, Mrs. Fairclough Smith will give answers to written questions.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. George Prior on "Dwelling Places." Sunday next, at 11, service and circle; 6.30, Mr. Percy Scholey. Gifts of flowers gratefully received and conveyed to Soldiers' Hospital.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Most interesting address by Mr. E. W. Beard. 21st ult., exceptionally successful clairvoyance by Mr. Fitch-Ruffle. For prospective announcements, see front page.

RICHMOND.—14, **PARKSHOT (OPPOSITE PUBLIC BATHS).**—Good circle conducted by Mr. A. J. Maskell. Sunday next, at 7 p.m., Mr. H. Ernest Hunt. Wednesday, at 7.30, Mr. A. T. Kirby.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mr. H. Ernest Hunt, address. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Gordon, address and clairvoyance.

SHEPHERD'S BUSH.—73, **BECKLOW-ROAD.**—Mr. Cox gave an address on "Spiritual Progress." Sunday next, 11 a.m., public circle; 7 p.m., Mr. A. Moncur. Thursday, at 8, public meeting.—M. S.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle held; evening, Mr. G. Symons gave an address to an appreciative audience. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. A. T. Connor. Wednesday and Thursday, 2 p.m., Bazaar and Sale of Work.—N. B.

BRIXTON.—143A, **STOCKWELL PARK-ROAD, S.W.**—Mr. Horace Leaf gave an address on "Justice," and followed with clairvoyant descriptions. Sunday next, 3, Lyceum; 6.30, Mrs. Neville, address and clairvoyance. No meeting Monday. Tuesday, 8 p.m., members. Thursday, 8.15, public circle.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, address by Mr. A. Bailey; evening, splendid address and good clairvoyance by Mrs. Annie Boddington. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., Mrs. Maunders, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, **UPPER NORTH-STREET** (close to Clock Tower).—Helpful and instructive papers by Lyceum members, followed by clairvoyance. Sunday next, Mrs. Jennie Walker: 11 a.m., address and clairvoyance; 7 p.m., special lantern lecture, "The Advent of Modern Spiritualism"; also Monday, 8 p.m.—R. G.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Miss Violet Burton gave excellent inspirational addresses, both morning and evening. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Monday, 7.30, social evening. Circles: Tuesday, 3 and 7.30; Thursday, 8. Class, Friday, 8.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.**—Morning, discussion by Messrs. Brenchley, Jones, Parry, Sims, and others; evening, Mrs. Alice Beaurepaire, crowded meeting. 24th ult., very successful Social. Sunday next, 11.15 a.m., Mr. E. Haviland; 7 p.m., Mr. W. F. Parry. 11th, Mr. H. E. Hunt.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—In the absence of Mrs. Orlowski, Mr. A. G. Dennis gave a reading and Mrs. Greenwood clairvoyant descriptions. Sunday next, at 6.30, Mr. and Mrs. Pulham. Wednesday, at 3, ladies' meeting, Mrs. Goode and Mrs. Prince. Thursday, at 8, Mr. Martin. March 11th, Mr. A. H. Sarfas.—M. D.

GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.)—Morning, meditation service; afternoon, Sunday School; evening, Miss C. D. L. McGrigor spoke on "Service" and answered questions. On the 20th, open discussion on "Where are the Dead?" Sunday next, 11.15 a.m., meditation service; 3.15 p.m., Sunday School (Pearl Sunday); 6.30 p.m., Mr. George Prior. Tuesday, 7.45 p.m., Mrs. Hayward. 11th, Mr. L. I. Gilbertson.—C. E. S.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Mr. F. Stidston. Address by Miss I. Shead, "Divine Love." Sunday next, at 6.30 p.m., Mr. Maunders, in the Small Hall.—F. S.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mrs. Clempson; evening, address and demonstrations by Mrs. Maunders. Sunday next, 11.15 a.m., answers to questions; 6.30 p.m., Ald. D. J. Davis, J.P. Friday, at 8, inquirers' meeting. March 11th, Mrs. Mary Gordon.

HACKNEY.—240A, **AMHURST-ROAD, N.E.**—Mrs. Beaumont Sigall gave an address on "Spirit Identity" and clairvoyant descriptions. Sunday next, 6.30 p.m., address by Mr. Bryceson, descriptions by Mrs. Brookman. Monday, 8 p.m., Mrs. Brookman. Tuesday, 7.15, healing, and Thursday, 7.45, members only, Mrs. Brichard.—N. R.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. Leach gave an address on "Life"; evening, Mr. Fielder spoke on "The Freedom of Truth and the Truth of Freedom." Sunday next, 11.30 a.m., Mr. Leach; 7 p.m., Mrs. Alice Jamrach. Thursday, 8th, 8.15, Mr. Ernest Oster. Sunday, 11th, 7, Mr. Tayler Gwinn.—T. G. B.

TOTTENHAM.—684, **HIGH-ROAD.**—Mrs. A. Jamrach spoke on "Man," and afterwards gave several clairvoyant descriptions.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Councillor Rabbich gave an interesting address. Mr. Ashurst presided.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, SPOKE CROFT.**—Morning, meeting conducted by Mr. Eddy; evening, address and clairvoyance by Mrs. Bewick, of Cardiff.—W. G.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA COMBE.**—Trance address by Mrs. Thistleton on "In Tune with the Infinite," followed by clairvoyant descriptions.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY ROAD.**—Morning, spiritual healing service; evening, address, "God is All-Powerful," followed by descriptions, by Mrs. Neville.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. S. H. Penton gave addresses and clairvoyant descriptions morning subject, "On Active Service"; evening, "Light."

EALING.—95, **UXBRIDGE-ROAD.**—Address by Mrs. Bloodworth, entitled "Review of Spiritualism"; Miss Golding sang a solo.—E. H.

FULHAM.—12, **LETTICE-STREET.**—Mr. Dimmick gave address on "Aims and Ideals," and Mr. Connor on "Pictures"; Mr. Drew sang a solo.—V. M. S.

READING.—**SPIRITUAL MISSION, 16, BLAgrave-STREET.**—Mr. P. R. Street gave addresses on "The Value of the Collective" and "The Task for the Times."

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Address by Mr. A. Punter, followed by recognised clairvoyant descriptions.—W. P. C.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Address by Mr. Johns, clairvoyance by Mr. Dennis; soloists Mrs. Pearce and Miss Webb. Good attendance.—C. F. A.

PORTSMOUTH.—311, **SOMERS-ROAD, SOUTHSEA.**—Morning, public circle, conducted by Mr. F. T. Blake, of Bourne mouth. Mr. Blake gave the evening address and clairvoyant descriptions.

SOUTHPORT.—**HAWKSHED HALL.**—In the absence, through indisposition, of Mrs. Fox, the appointed speaker, addresses were delivered by Mesdames Wood, Beardsworth, and Grimshaw.—E. T.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Podmore. 19th ult., ladies' meeting, address and psychometry by Mrs. Greenwood. 21st, address by Mrs. Alice Jamrach, clairvoyance by Mrs. Marriott.—E. M.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Inspirational addresses and clairvoyance by Mrs. Mary Gordon. 21st, Mrs. Jennie Walker concluded a most successful mission with a splendid lecture on "The Voices of the Past," followed by clairvoyant readings. Her addresses were of a high intellectual order, well delivered, and flawless in elocution. Return visits have been arranged.—J. McF.

LITTLE ILFORD CHRISTIAN SPIRITUALISTS.—This society held its annual general meeting in its rooms in Church-road, corner of Third-avenue, Manor Park, E., on the 20th ult. The following officers were elected for the year: President, Mr. Watson; vice-presidents, Mr. Stephens and Mr. Lund; secretary, Mrs. Marriott; treasurer and organist, Mrs. Watson; stewards, Mr. Marriott and Mr. Hodges; Lyceum conductor, Mr. Radford; Lyceum secretary, Miss Tutt; committee, Mesdames Jamrach, Self, Tutt, Fray, Hodges, and Lund; auditors, Mr. Parker and Mr. Vandenbergh; delegate, Mrs. Jamrach. A very hearty vote of thanks was accorded to Mrs. Jamrach and the other officers for their good work in the past year, also to Mr. Gwinn, who occupied the chair, and to the auditors.—E. M.

three years; the calendar does not show it, but it is a wiser, richer, fuller, riper world, and is rapidly growing up.

There is truth in the saying, "The good die young," for they complete their earth education more rapidly than the inconsistent, who slip back a step for every two they advance. If their *work* is done they may go, for though young in years they are mature in achievement and experience. Jeanne d'Arc was nineteen when she passed in flame; S. Francis, when he died, an old, old man of forty-five.

ON COMMON SENSE AND THE SENSE WHICH IS UNCOMMON.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

We seem to have heard a good deal about "common sense" lately; it is a favourite term with those who disbelieve in "spooks," and who lay claim to the possession of a far deeper insight into the subject than that of practised experts—through, one can only imagine, an intuition that in itself would savour of the uncanny. Incidentally, it would be interesting to know whether "common sense" argues a disbelief in "spooks," or a disbelief in "spooks" argues "common sense." Apparently the two always go together.

And yet, what has "common sense" ever done for the world? Has it done anything but make use of the experience and tools provided for it by the "visionaries and dreamers" whom it holds in such scorn—the denizens of the realm presumably outside the pale of common sense? Thirty years ago "common sense" told us we should never learn to fly; the "madmen" and visionaries turned a deaf ear, and to-day we have aeroplanes. "Common sense" maintained iron ships would not float, but the modern battleship flouts it in the face, and one would have thought the lesson might have been taken to heart.

When Galvani was experimenting with the legs of frogs, "common sense" dubbed him the "frogs' dancing-master," and we can easily imagine its exquisite amusement when Franklin took to flying kites. There was a time when it said the world was flat, but has since been persuaded to think otherwise. Nothing discouraged, towards the end of the last century "common sense" told us there was no God; now, even it allows that people who believe in a Deity may not be entirely devoid of all pretensions to a brain.

Had the world been dependent on "common sense" we should have had neither aeroplanes nor motors, neither telescopes nor steam engines; probably not even bows and arrows nor the primitive devices of the Stone Age. The dreamers—those believers in the limitless possibilities of scientific discovery—have been the pioneers: "common sense" would never have made the world go round, not even having sufficient of itself to realise its own limitations, but continuing to scoff where it does not understand, in spite of all the experience of the past.

And now, while the "visionaries and dreamers" are lifting—have lifted—the veil between this plane and the next, "common sense" stands aloof and holds its sides with laughter. It may not know the difference between a planet and a star, why lightning should be succeeded by thunder instead of the other way about, or the most elementary rudiments of chemistry, but it is ready with its pronouncements on far subtler sides of Nature. Although it has never forwarded the scheme of evolution by one hair's breadth, it continues to mock at those who do, fatuously complacent behind the ramparts of its own mediocrity.

It might be supposed that at the least "common sense" would have refrained from writing on subjects it does not understand; but even that saving grace is denied it.

"ATLANTIS: MOTHER OF NATIONS."—An intensely interesting address on this subject was delivered by Mr. J. H. Van Stone at the Salon of the Royal Society of British Artists on Thursday of last week, a report of which will commence in our next issue.

OCCULT PRACTICES IN ANCIENT EGYPT.

In "Popular Stories of Ancient Egypt," translated from Egyptian sources by Maspero, and reproduced in English in 1915, there is a story entitled "The Princess and the Possessing Spirit." The narrative includes a description of Pharaoh, the King of Egypt, consulting the god, who gives his consent to a certain proposal, thus: "The god nodded with his head greatly twice." On this Maspero comments:—

In order to understand this passage, it must be remembered that, according to ancient beliefs, each divine statue contained a double, detached from the actual person of the god that it represented, and that the statue was a real incarnation of the god, differing from other incarnations of the same kind. The statues animated by a *double* expressed their wishes sometimes with the voice, sometimes by cadenced movements. We know that Queen Hatshepsut heard the god Amon command her to send a fleet to the Ports of Incense to bring back the perfumes required for the cult. The kings of the 20th and 21st dynasties, less fortunate, usually obtained only movements, always of the same kind; when they asked a question of a god, the statue remained motionless if the reply was in the negative, but it nodded its head twice vigorously if favourable, as was the case here. These consultations were carried on according to a strictly regulated ceremonial, of which contemporary texts have preserved the principal details.

The object of the King's enquiry was to ask Khonsu in Thebes, god of good counsel, to transmit his virtue to Khonsu, who rules destinies, the great god who drives away foreigners, and then to take him to the Princess, to expel the possessing spirit. "And Khonsu in Thebes, god of good counsel, nodded with his head greatly, twice, and he made the transmission of magic virtue to Khonsu who rules destinies in Thebes, four times." On this Maspero comments as follows:—

The innate virtue or power of the gods, the *sa*, seems to have been regarded by the Egyptians as a sort of fluid, similar to that which we call by different names—magnetic fluid, *aura*, &c. It was transmitted by imposition of hands and by actual passes, performed on the neck or spine of the recipient. This was called *Satapu-sa*, and may be translated more or less closely as "practising passes." The ceremony by which the first Khonsu transmitted his virtue to the second is rather frequently represented on the monuments, in scenes where the statue of a god is represented making passes on a king. The statue, usually a wooden one, had movable limbs; it embraced the king and passed its hand over his neck while he knelt before it with his back turned to it. Each statue had at its consecration acquired not only a *double*, but also some part of the magic virtue of the god it represented; the *sa* of his life was behind it, animating and permeating it, in proportion as the statue made use of some part of what it possessed for transmission. The god himself, whom this perpetual outflow of *sa* might have exhausted, could supply himself from a mysterious reservoir of *sa* contained in the other world; it is not stated by what means this lake of *sa* was itself supplied.

POINTS OF VIEW.

Miss S. Ruth Canton writes that although much interested in the South African ghost story related by a hospital nurse (p. 51), she cannot agree with the sentiment that "our world is in much more conformity with hell than with heaven." Miss Canton continues:—

We are sons of God, but at present only very little ones. We totter and tumble, we stutter and lisp, we are rude, rough, naughty and mischievous, but as yet we know no better. Children as we are, we are nearer heaven than hell, even now. It is easy for men to see our glaring faults—it needs the eyes of a God to detect our secret virtues. The patient Father sees them, and slowly, but surely, is training us to become noble men and women, fit for His better service.

It is nothing to Him if He has to wait thousands of years merely to complete a stratum of the earth. He certainly will not grudge the same, and more, to bring to perfection the sons who bear His name.

THE POLICE RAIDS.—At Marylebone Police-court, on Saturday last, Mr. Horace Leaf was fined £20 with £5 5s. costs; Madame Vox £15 with £5 5s. costs (in this case notice of appeal was given); Mrs. Susan Fielder and Madame Leslie were each sentenced to two months' imprisonment; while Mrs. Olive Bush (or Starl) was remanded, the charge in each case being fortune-telling.

GHOSTS AND HAUNTINGS.

MYSTERY VERSUS MATTER OF FACT.

A goodly company attended at the rooms of the Alliance on the 9th ult. to hear what "Morambo," the guide of Mrs. M. H. Wallis, had to say on the subject of "Ghosts and Hauntings." He began by claiming first that man, whether in this sphere of existence or in the next, was a spirit; secondly, that spirits in the next sphere constantly returned, and some of them remained in somewhat close association with earth conditions; and thirdly, that strong desire was a force which, to a large extent, rendered spiritual presence manifest. Adding to this the fact that just as travellers in distant lands often experienced a great longing for the home they had left and for the society of its inmates, so the spirit after transition often experienced intense longing both for the presence of loved ones still on earth and for the old familiar scenes, and we had much to explain apparitional presentments, portents and other spasmodic indications of spirit activity—especially if we remembered that many persons who were not of necessity mediums in the sense of being subject to spirit control, might yet be endowed with psychical powers which rendered them sensitive to spiritual influences. It had been evidenced through Modern Spiritualism that, given certain conditions, a well-developed medium could come into conscious touch with friends on the other side who were desirous of manifesting, but it should be recognised that those same conditions might occasionally be present in the case of persons who were not in any way familiar with the fact of spirit intercourse. Mediumistic powers were often dormant and therefore unsuspected till some passionate emotion supplied the condition which broke down the barriers which had been erected and consciously or unconsciously maintained between the two states of being. It was therefore natural to expect that in the present time of stress those who had lost dear ones should receive indications of their presence. Before passing from this part of his subject "Morambo" confessed to some feeling of amusement at the idea which usually lay behind the employment of the word "ghosts" in reference to spirits who were no longer associated with a physical body or physical environment—the idea, namely, of something shadowy, unsubstantial, unreal, whereas they and their surroundings were every bit as real as before. Coming to the old traditions of people who had passed away many years, perhaps centuries, ago, returning to re-enact some scene or scenes in their past lives, these might be explained in some degree by a recognition of the psychometrical faculty which enabled its possessor to read some of the pages of the great book of life. A process of registration of the spiritual side, both of this life and the other, was continually going on. Given the key, the power of perception, that room would be seen to be haunted by the thoughts and feelings of the people who had been there in the past. Some people were thus enabled to come into contact with old-time happenings, and in occasional instances they felt themselves so closely identified with what they witnessed that they imagined they had been actual participants in the events they described. Many of the experiences related of apparitions might be attributed to this faculty of psychometry. In regard to hauntings due allowance must, of course, be made for the proneness of the imagination to add vivid touches to narratives of what might have been very simple happenings.

A LONG-EXPECTED and remarkable book by Sir William Barrett, F.R.S., will shortly be published by Messrs. Kegan Paul, Trench, Trübner and Co., Ltd. It is entitled "On the Threshold of the Unseen," and incorporates a revision of a smaller book by the author called "On the Threshold of a New World of Thought." This new book gives the result of the author's long and wide experience of the evidence for survival after death, together with a critical discussion of the phenomena of Spiritualism from a scientific and religious standpoint. Some of the most arresting evidence for survival adduced by Sir William came through his own personal friends, and has not hitherto been published.

PILATE SAITH UNTO HIM, "WHAT IS TRUTH?"

Everyone was getting bored by the argument between Brown and Jones. All felt that Brown must be right and that Jones was an ass. At last Brown said, "My dear Jones, we cannot argue all night. I have not only all scientific opinion with me, but common-sense. I fully admit that, when we dream, our dreams are objective to us, they are quite as real to us as waking experience. But when we wake we know that what we have been dreaming is nonsense, and our waking judgment *must* be right."

"My dear Brown," said Jones, "suffer me to tell you a story; when I have finished you shall have the last word and go peacefully to bed."

"Two thousand years ago a man named Caius Lepidus lived in Rome. One night he had a strange dream, and I now tell his dream as it is reported he told it to his wife two thousand years ago."

"I dreamt two thousand years had passed, and that I was living in that future time. I was travelling swiftly and noiselessly in a carriage, and yet there was nothing that moved the carriage. I was in a dark place, when suddenly from above a sun, untouched by human hands, blazed forth light, and I saw I was in a glorious building. I was here in Rome, you were in Constantinople, and yet you were talking to me at my ear, and then I saw the ceremony which joined you to me take place exactly as it took place ten years ago. All this and much else I dreamt, and, as I dreamt, it was all real and possible."

"When he had told his dream, Caius and his wife laughed at its absurdity, and they said, 'What strange, impossible dreams the gods send us!'"

BROWN. "You made up that story, Jones?"

JONES. "That is not the question. While Caius was asleep he judged all that he dreamt of as possible and reasonable. When he was awake he judged all he had dreamt of as impossible and unreasonable. The question is, which judgment was right, the sleeping or the waking judgment? What do you say?"

BROWN. "I say, Good night, old fellow. If I dream of what is going to happen in 3916 I will give you a reply then—two thousand years hence."

GERALD TULLY.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

TRANSITION OF MR. R. J. MACLACHLAN.—We have learned with regret of the decease on the 18th ult. of Mr. Robert J. MacLachlan, of Dunalaster, Howwood, Renfrewshire. Mr. MacLachlan, who was formerly British Consul at Belize, British Honduras, was an old reader of *LIGHT*, and both he and his wife were long associated with the movement in Scotland. The widow and family have our sympathy and that of all who knew them. Mrs. MacLachlan, it may be mentioned, is a daughter of the late Mr. and Mrs. Alexander MacNab, of Howwood, a family well and honourably known in the district.

A NEW book by Mr. J. Arthur Hill, "Psychical Investigations," will be published next week by Messrs. Cassell & Co. It contains the record of evidences obtained by Mr. Hill through a remarkable sensitive, Mr. A. Wilkinson, and connects with Sir Oliver Lodge's "Raymond" by reason of the inclusion of much interesting matter purporting to come from Lieutenant Raymond Lodge, some of it being markedly evidential. It is not only a record but a commentary: Mr. Hill considers the relation between psychical research and religion, and outlines a theology in harmony with the facts of psychic science,

A PROTEST.

We have received from Mr. R. H. Yates, the secretary of the Witchcraft Acts Amendment Committee of the Spiritualists' National Union, Ltd. (30, Glen-terrace, Clover Hill, Halifax), a form of protest signed by himself and the president of the Union, Mr. E. W. Oaten. The protest sets out, among other points, that "all religions, in all lands and in all times, have been founded upon visions, voices, inspirations, and revelations, and that in all times men and women have lived, possessing and exercising the gift of prophecy, the gift of discerning spirits and the gift of hearing spirits;" that "it has been abundantly proven by men eminent as scientists and philosophers, whose mental acumen and veracity are beyond question, that psychic faculty is a properly and naturally 'ordained faculty'; that their testimony is corroborated by men and women in every walk of life; and that "if the possession and exercise of these gifts, powers, or faculties are not lawfully conceded and acknowledged, then our national religious institutions are erected upon vicious frauds, and our Scriptures a travesty of the truth." It concludes: "Now therefore we the undersigned loyal subjects of your Majesty do here now and will ever protest against the enactment and enforcement of statute laws under which Spiritualists and mediums for the spirits are persecuted as law-breakers and vagrants, and the subjection of so many of your loyal subjects to such a spiritual indignity. Now therefore we urge the immediate removal from the Statute-book of such enactments (hereinafter specified) as make unlawful the truly legitimate use of truly legitimate spiritual faculty."

The following note is added: "With reference to the last clause, the committee is in consultation with eminent counsel re the offending clauses in the two Acts—i.e., the Witchcraft Act of George II. and the Vagrancy Act of George IV., and the framing of necessary amendments to same. The committee are anxious to make it clear that these amendments are not meant to protect any form of charlatanism, or that species of professionalism which regards psychic faculty as a commodity to be bought or sold, and which attaches no spiritual value to its possession. This protest, with the necessary amendments, will be published later in separate and proper form, and will be supplied to societies and unions."

SUCCESSFUL SOCIAL EVENING.—The Little Ilford Society of Christian Spiritualists held a well-attended "social" and dance in the Lecture Hall, Public Library, on the 24th ult. A splendid programme of songs was rendered by the following artistes:—The Misses Goode, Muriel Bell and Stella Thompson, Corporal R. Randall, and Mr. W. Watson, jun. Mesdames Watson, Tutt, and Marriott, and Mr. Marriott presided over the refreshment department. Many dances were indulged in and thoroughly enjoyed. Mrs. Wheeler officiated at the piano. A hearty vote of thanks was accorded to Mrs. Jamrach, M.C., the artistes, Mrs. Wheeler, and all who helped to make the evening such a success.—E. M.

"THE SUPREME MYSTERY," by J. H. Symons (Methuen & Co., Ltd., 6s. net), is an attempt "to recapture vividly the most remarkable incident in all history. By means of the clairvoyance of a super-sensitive medium, the last scenes in the life of Christ are so brought before readers that they might be eyewitnesses." Such is the publishers' description of the book, and there we are tempted to leave it. It may be said, however, that the great theme is reverently handled, and the author shows a certain amount of literary craftsmanship. It will give the uninitiated reader some little insight into the methods of clairvoyance, and the appearance of the work just now is significant of the popular interest now shown everywhere in "super-normal faculty."

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